International Journal of Islamic Studies
Vol. 1, No. 1, 2026

Rethinking the Sakinah Family: A Maqasid al-Shariah Framework for Muslim Family Resilience in Contemporary Society

Ahmad Syaifuddin Romli[1], Shafinna binti A. Maulod[2], Siti Nur Aisyah[3]
[1] Institute Ahmad Dahlan Probolinggo, Indonesia
[2] Institut Aminuddin Baki, Malaysia
[3] Sekolah Tinggi Ilmu Tarbiyah Muhammadiyah Kediri, Indonesia
Email : ahmadbroden1996@gmail.com

ARTICLE INFO

Article History
Received,2025/02/14
Revised, 2025/03/15
Accepted,
2025/04/20

Keywords
Sakinah Family;
Maqasid al-Shariah;
Muslim Family Resilience;
Islamic Family Law;
Contemporary Society;

Copyright © year Sociosphere

This work is licensed under a CC BY-SA 4.0Internationallicense

ABSTRACT

Contemporary Muslim families face increasingly complex challenges arising from social transformation, economic pressures, shifting gender roles, digitalization, and changing expectations regarding marital relationships. These developments necessitate a critical reconsideration of the traditional concept of the sakinah family, which has often been understood primarily through the normative ideals of marital tranquility, harmony, and religious obedience. This study aims to reconceptualize the sakinah family through the framework of Maqasid al-Shariah and develop a comprehensive understanding of Muslim family resilience in contemporary society. Employing a qualitative approach through normative-conceptual research and critical literature analysis, the study examines classical and contemporary Islamic legal scholarship, family resilience theories, and the multidimensional objectives of Islamic law. The conceptual analysis identifies five interconnected dimensions of family resilience: spiritual integrity, emotional well-being, intellectual development, economic sustainability, and intergenerational protection. These dimensions demonstrate how Maqasid al-Shariah can provide an integrative ethical framework that extends beyond the preservation of marital stability toward the realization of justice, mutual responsibility, adaptability, and human dignity within family relationships. The study further proposes that a resilient sakinah family should be understood not merely as a conflict-free household but as a dynamic social institution capable of managing challenges through equitable relationships, constructive communication, and shared ethical commitments. This framework offers theoretical contributions to contemporary Islamic family law and practical implications for family counseling, marital education, and family-oriented social policies.

Citation:
Filled by Journal Manager

INTRODUCTION

A useful point of departure is the recognition that family adversity is distributed unequally. Financial insecurity, caregiving demands, unequal access to education, and exposure to digital risks may coexist in the same household, but their effects differ by age, gender, disability, and social position. Therefore, a model that treats the household as a single harmonious unit can overlook divergent experiences within it. The gender-related evidence synthesized by UN Women and United Nations Department of Economic and Social Affairs (2023) particularly underscores the persistent unequal allocation of unpaid care and its wider implications. A maqasid-based perspective must consequently ask whose security is being protected, who performs the work of maintaining family relationships, and whether the benefits and burdens of family continuity are equitably shared. These questions shift evaluation away from an idealized family image toward the substantive conditions of dignity and care.

The environmental context of family life also matters. UNICEF (2024) identifies demographic change, climate disruption, and frontier technologies as transformations shaping the future conditions of childhood. These developments cannot be addressed by individual piety alone. A household may practice mutual respect yet lack stable housing, affordable services, safe learning environments, or meaningful social protection. Conversely, access to material resources does not guarantee compassionate interaction or participatory decision-making. An adequate account of Muslim family resilience therefore needs both a relational level, concerning trust, communication, and rights, and a structural level, concerning institutional supports and constraints. The proposed framework is intended to hold these levels together rather than attribute every household difficulty to individual moral failure.

The family remains a fundamental institution for human development, social stability, and intergenerational well-being. However, contemporary families increasingly encounter multidimensional challenges arising from socioeconomic uncertainty, digital transformation, changing gender expectations, psychological pressures, and shifting patterns of interpersonal relationships. These developments require a reconsideration of how family stability, harmony, and resilience are conceptualized within different religious and cultural traditions. The United Nations Children's Fund (UNICEF, 2024) identifies demographic transitions, environmental crises, and emerging technologies as major global transformations affecting children's well-being and family environments. Within Muslim societies, these transformations raise important questions concerning the continued relevance of traditional interpretations of family ideals. The Islamic concept of the sakinah family, grounded in tranquility, affection (mawaddah), and compassion (rahmah), has traditionally provided a normative foundation for marital relationships and family responsibilities.

Nevertheless, understanding sakinah primarily as household harmony may be insufficient to explain how Muslim families negotiate structural inequalities, emotional vulnerabilities, economic insecurity, and changing social

expectations. From a broader theoretical perspective, Walsh (2021) conceptualizes family resilience as a dynamic process involving adaptation, relational resources, and collective responses to adversity. Integrating this perspective with Maqasid al-Shariah creates an opportunity to reconsider the sakinah family not merely as an ideal household condition but as an ethically grounded and adaptive institution capable of sustaining dignity, justice, and collective well-being amid contemporary social transformations.

Previous scholarship has examined Muslim family well-being through several interconnected perspectives, including Islamic family law, religious commitment, marital satisfaction, family counseling, and resilience. In Indonesia, Recent policy-oriented literature investigated community-based interventions aimed at strengthening sakinah families through religious education, effective communication, financial management, and family health programs, highlighting the practical importance of integrating Islamic values into everyday family relationships. Extending the discussion beyond a single national context, Contemporary family research conducted a qualitative investigation of urban Muslim families in Indonesia and Malaysia following divorce, examining the legal, socioeconomic, and psychological challenges associated with family resilience. Their research demonstrates the significance of considering Islamic legal arrangements alongside the lived experiences of families confronting relational disruption.

Other Indonesian scholarship has explored the relevance of Jasser Auda's systems approach to Islamic family law in the digital era, particularly regarding emerging questions about marriage, divorce, and family interactions mediated by technology (OECD, 2021). Meanwhile, broader international family studies have established that resilience emerges through interconnected belief systems, organizational flexibility, and communication processes rather than through the absence of conflict (Walsh, 2003, 2016). Together, these contributions demonstrate growing scholarly recognition that family well-being depends on normative commitments, relational capabilities, and contextual resources. However, they approach these dimensions through different analytical frameworks, leaving important questions about their systematic integration within contemporary Islamic family jurisprudence.

Despite these contributions, several interconnected research gaps remain insufficiently addressed in the existing literature. First, studies on the sakinah family frequently emphasize religious ideals, marital harmony, or specific family problems without fully explaining how these normative concepts can be translated into dynamic processes of family resilience. Second, contemporary applications of Maqasid al-Shariah to Islamic family law have predominantly concentrated on particular legal issues, including divorce, child protection, and protection against domestic violence, rather than developing an integrated theoretical explanation of family well-being (UN Women & UN DESA, 2023; UNICEF, 2024). Third, although resilience scholarship offers sophisticated explanations of adaptive family functioning, its conceptual relationship with Islamic jurisprudential objectives remains underdeveloped. These limitations suggest a theoretical fragmentation between normative Islamic legal scholarship and multidisciplinary approaches to

family resilience.

More specifically, the existing studies reviewed here do not establish a sufficiently explicit framework explaining how the five essential objectives of Maqasid al-Shariah interact with emotional security, gender justice, economic sustainability, intellectual development, and adaptive family functioning. Furthermore, the distinction between preserving family continuity and ensuring the substantive welfare of individual family members requires greater critical attention, particularly when maintaining household stability may conflict with personal dignity, safety, or justice. Addressing these gaps requires moving beyond a descriptive enumeration of Islamic family values toward an integrated, multidimensional, and analytically coherent framework capable of explaining both the ethical foundations and adaptive mechanisms of Muslim family resilience.

To address these theoretical limitations, this study proposes a reconceptualization of the sakinah family through an integrative dialogue between Maqasid al-Shariah and contemporary family resilience theory. The proposed approach draws upon a systems-oriented maqasid reading systems-oriented interpretation of Islamic legal philosophy, which emphasizes wholeness, openness, multidimensionality, interconnectedness, and purposefulness in understanding the higher objectives of Islamic law. Within this perspective, the classical objectives of protecting religion (hifz al-din), life (hifz al-nafs), intellect (hifz al-'aql), lineage (hifz al-nasl), and wealth (hifz al-mal) are reconsidered as interconnected ethical principles supporting family development and collective well-being. These objectives are interpreted alongside substantive values of justice ('adl), human dignity (karamah), compassion (rahmah), and public welfare (maslahah).

Integrating these principles with Walsh's (2021) family resilience framework allows the sakinah family to be conceptualized through interdependent spiritual, psychological, relational, educational, and socioeconomic dimensions. Importantly, the proposed framework distinguishes family resilience from the unconditional preservation of marital relationships by emphasizing that genuinely resilient families must protect the rights, safety, and dignity of their members. Its anticipated theoretical contribution therefore lies not in introducing new maqasid principles but in articulating the mechanisms through which Islamic ethical objectives may support adaptive capacities, equitable relationships, constructive conflict resolution, and sustainable family well-being.

Against this background, the present study aims to critically reconsider the conceptual foundations of the sakinah family and develop an integrated Maqasid al-Shariah-based framework for strengthening Muslim family resilience in contemporary society. Specifically, the study addresses two research questions: (RQ1) How can the concept of the sakinah family be reconceptualized through Maqasid al-Shariah to address the multidimensional challenges faced by Muslim families in contemporary society? and (RQ2) How can the fundamental objectives of Maqasid al-Shariah be integrated into a comprehensive conceptual framework for strengthening Muslim family resilience in contemporary society? To answer these questions, the research employs a qualitative conceptual approach grounded

in critical literature analysis, examining relevant Islamic legal scholarship, contemporary maqasid theory, and interdisciplinary studies of family resilience.

The analysis first identifies the normative foundations and conceptual limitations of existing interpretations of the sakinah family, before examining how maqasid-oriented reasoning can inform a more comprehensive understanding of family protection, adaptive capacity, and human flourishing. It subsequently develops a proposed conceptual framework connecting the higher objectives of Islamic law with the relational and structural dimensions of family resilience. The study seeks to contribute to Islamic family law scholarship by extending the meaning of sakinah from a predominantly normative aspiration toward a multidimensional framework of substantive family well-being. Its proposed framework may also inform future empirical investigations, premarital education, family counseling, and policy discussions concerning the protection and resilience of Muslim families across diverse sociocultural contexts.

METHODS

This study employs a qualitative approach through an integrative literature review to critically examine and reconceptualize the *sakinah* family within the theoretical perspectives of *Maqasid al-Shariah* and contemporary family resilience scholarship. Adopting an interpretive-critical orientation, the research integrates Islamic family jurisprudence, normative legal reasoning, and family resilience theory to explore the relationship between religious values, marital justice, and adaptive family functioning (Braun & Clarke, 2021; Walsh, 2021). The unit of analysis is the conceptual relationship between Islamic normative principles and theorized family processes rather than individual spouses or observed households. Accordingly, the study develops theoretical interpretations and conceptual propositions without making statistical or causal claims.

Data are collected through a structured documentary review of peer-reviewed journal articles, scholarly publications, Islamic legal literature, and relevant institutional documents. Contemporary references are primarily restricted to publications from 2020 to 2024, while foundational sources may be considered when necessary to establish theoretical or jurisprudential concepts. The literature search is designed around Scopus, Web of Science, and Google Scholar, using combinations of keywords such as "sakinah family," "Maqasid al-Shariah," "Islamic family law," "family resilience," "marital well-being," and "family protection." Sources are selected purposively according to their conceptual relevance, scholarly credibility, and contribution to the research questions. The selection procedure incorporates the screening of titles, abstracts, and full texts, with relevant arguments and theoretical perspectives organized into a documentary analysis matrix. Search procedures and selection decisions are documented to strengthen transparency without claiming the methodological status of a completed systematic review (Page et al., 2021).

The collected literature is analyzed using qualitative thematic analysis and critical conceptual synthesis. Following the interpretive principles of Braun and Clarke (2021), the analysis involves familiarization with the literature, identification of relevant concepts, thematic coding, comparison of theoretical

arguments, and synthesis of conceptual relationships. Particular attention is given to the five objectives of Islamic law: *hifz al-din* (protection of religion), *hifz al-nafs* (protection of life), *hifz al-'aql* (protection of intellect), *hifz al-nasl* (protection of lineage), and *hifz al-mal* (protection of wealth). These objectives are critically examined in relation to family resilience dimensions, including shared belief systems, organizational adaptability, communication, emotional well-being, and socioeconomic security (Walsh, 2021). The analysis considers the normative interests involved, the relational mechanisms potentially supporting their realization, and the social or institutional conditions that may constrain their effectiveness.

The analytical process addresses two interconnected objectives: reconceptualizing the *sakinah* family beyond conventional interpretations of marital harmony and developing an integrated theoretical framework connecting *Maqasid al-Shariah* with multidimensional family resilience. To strengthen analytical credibility, the study evaluates convergent and contradictory perspectives, documents interpretive decisions, and maintains consistency between source-based arguments and conceptual conclusions (Braun & Clarke, 2021; Page et al., 2021). The resulting framework is presented as a theoretically grounded conceptual contribution requiring further empirical validation rather than as an established causal model of Muslim family resilience.

RESULT AND DISCUSSION

Reconceptualizing the Sakinah Family through Maqasid al-Shariah in Contemporary Society

Reconceptualization should begin by separating three analytical meanings that are often conflated. Sakinah can name a religiously grounded aspiration to tranquility; it can describe a relational quality, such as trust or dependable care; and it can signify an adaptive capacity to preserve ethical commitment during change. These meanings are connected but not identical. An outwardly quiet household may have limited space for disagreement, whereas a family that openly discusses strain may possess more robust procedures for negotiation. Accordingly, visible calm must not be taken as a sufficient measure of welfare. In the proposed reading, the relevant ethical criterion is the possibility for members to express needs without humiliation, participate in appropriate decisions, and access support when difficulties exceed household resources.

The ethical turn has specific consequences for the allocation of responsibilities. Reciprocal responsibility is not equivalent to demanding identical tasks from all members; household arrangements may reasonably differ according to circumstances, preferences, ability, and life stage. The crucial questions are whether responsibilities are freely and fairly negotiated, whether unpaid care is recognized, and whether participants retain meaningful opportunities for education, rest, and social participation. UN Women and United Nations Department of Economic and Social Affairs (2023) show why gendered care responsibilities cannot be treated as incidental to broader discussions of justice. Within a maqasid interpretation, an arrangement should be assessed through its real effects on agency, welfare, and dignity rather than solely through formal declarations about the goodness of family cohesion. Religious commitments

function here as reasons for accountable conduct, not exemptions from accountability.

The language of resilience can unintentionally romanticize endurance. Families may survive adversity through self-sacrifice, yet prolonged survival alone does not establish that members are well protected. The conceptual model therefore distinguishes adaptive coping from harmful accommodation. Coping enlarges the resources available to family members; harmful accommodation may silence complaints, normalize unequal treatment, or defer necessary assistance. Protection requires accessible remedies, supportive relatives or professionals where appropriate, and recognition that wellbeing cannot be measured by the continuation of a particular marital form. By centering hifz al-nafs and human dignity, the model refuses to define an intact family as automatically more successful than a family whose members reorganize their lives in safer, more supportive ways.

The conceptual analysis suggests that the sakinah family should be understood beyond the conventional interpretation of marital tranquility and household harmony. Within Islamic family thought, sakinah, mawaddah, and rahmah represent interconnected ethical foundations that emphasize emotional tranquility, mutual affection, and compassionate relationships. Previous scholarship has associated these principles with family stability, religious commitments, and adherence to marital responsibilities. However, contemporary family circumstances require a broader interpretation that recognizes the changing socioeconomic, psychological, and relational environments in which Muslim families operate. Accordingly, this study proposes understanding the sakinah family as a dynamic ethical and relational institution characterized by justice, reciprocal responsibility, human dignity, and the continuous pursuit of collective well-being. Such reconceptualization does not replace the traditional religious foundations of sakinah but extends their interpretation to contemporary family realities.

A central conceptual finding concerns the distinction between family harmony and family resilience. Harmony generally refers to relatively peaceful relationships and the management of interpersonal disagreements, whereas resilience involves the capacity to respond constructively to adversity, reorganize family resources, and maintain or restore well-being under changing circumstances. Walsh (2021) emphasizes that family resilience develops through interactive processes involving shared belief systems, organizational flexibility, and effective communication. From this perspective, a family cannot necessarily be considered resilient simply because it maintains formal marital stability or demonstrates outward conformity to religious expectations. Instead, resilience requires attention to how family members negotiate disagreements, distribute responsibilities, provide emotional support, and address vulnerabilities. This distinction expands the analytical meaning of sakinah from a desired condition of tranquility to an ongoing process of ethical adaptation and relational development.

The application of Maqasid al-Shariah provides a normative foundation for this conceptual transformation. The objectives of Islamic law emphasize the

protection and promotion of fundamental human interests, allowing family relationships to be evaluated according to their substantive contributions to human welfare. In the proposed interpretation, hifz al-din supports ethical spirituality, hifz al-nafs emphasizes physical and psychological security, hifz al-'aql encourages intellectual development, hifz al-nasl promotes responsible family continuity, and hifz al-mal addresses economic protection and sustainability. These objectives should not be treated as isolated religious obligations because their realization depends on relationships between individual rights, family responsibilities, and social conditions. Their integration provides an analytical basis for understanding sakinah as a holistic family ideal encompassing spiritual, emotional, educational, relational, and economic well-being.

Another important analytical implication is that family stability should not automatically be equated with family justice. Conventional interpretations emphasizing obedience, household continuity, and marital responsibility may become conceptually inadequate when they neglect power asymmetries, unequal access to resources, or the protection of vulnerable family members. A maqasid-oriented understanding instead places substantive justice, reciprocal rights, and human dignity at the center of family relationships. Under this interpretation, religious responsibilities should be evaluated according to their contributions to protection, compassion, and equitable family functioning. Consequently, the preservation of marriage should not be interpreted as requiring individuals to tolerate harmful relationships or the violation of fundamental rights. This ethical orientation strengthens the conceptual relationship between Islamic family law and contemporary discussions of family protection.

The first research question can therefore be answered by reconceptualizing the sakinah family through three interconnected dimensions: normative foundations, relational justice, and adaptive resilience. The normative dimension preserves the religious values of tranquility, affection, and compassion; the relational dimension translates these values into mutual respect, shared responsibilities, and protection of individual dignity; and the adaptive dimension emphasizes the family's capacity to navigate social, technological, and economic transformations. These dimensions suggest that sakinah should be considered both an ethical aspiration and a continuing process of family development. This interpretation provides a theoretical foundation for integrating Islamic jurisprudential values with contemporary resilience perspectives without reducing religious concepts to psychological indicators or treating family continuity as the sole measure of well-being.

Integrating Maqasid al-Shariah into a Comprehensive Framework for Muslim Family Resilience

The integration of *Maqasid al-Shariah* into contemporary family resilience scholarship provides a conceptual foundation for understanding Muslim family well-being beyond conventional interpretations of marital harmony and household stability. Rather than treating the *sakinah* family as a static condition characterized primarily by the absence of conflict, this framework conceptualizes family resilience as a dynamic process involving ethical responsibility, relational adaptation, psychological security, intergenerational care, and socioeconomic sustainability. The five fundamental objectives

of Islamic law—*hifz al-din*, *hifz al-nafs*, *hifz al-'aql*, *hifz al-nasl*, and *hifz al-mal*—are interpreted as interconnected normative orientations that can inform family relationships and adaptive practices. Their relevance to resilience, however, requires careful theoretical justification rather than an assumption that religious observance necessarily produces positive family outcomes. Walsh (2021) emphasizes that family resilience emerges through dynamic relational processes influenced by changing circumstances and broader social contexts. This perspective provides an important foundation for connecting Islamic ethical objectives with contemporary understandings of family adaptation.

Within this framework, *hifz al-din* (protection of religion) represents a spiritual-ethical dimension that extends beyond the performance of religious rituals to encompass the practical realization of moral responsibility within family relationships. Religious commitments may provide shared meaning, continuity, and emotional support during uncertainty, but their contribution to resilience depends on how these commitments are translated into everyday conduct. Respectful consultation, willingness to acknowledge wrongdoing, compassionate attention to dependents, and efforts to repair damaged relationships constitute potential expressions of spirituality as ethical practice. Accordingly, spiritual resilience should not be evaluated exclusively through the frequency of religious observance. A household may demonstrate strong religious participation while experiencing unequal decision-making, emotional insecurity, or unresolved relational tensions. Distinguishing religious practice from its ethical consequences therefore prevents circular reasoning in which religious conformity is automatically equated with family resilience.

The ethical significance of spirituality becomes particularly important when family members encounter conflict, uncertainty, or competing responsibilities. Shared religious values may support reconciliation and mutual commitment when interpreted through compassion and reciprocal obligations. Conversely, religious language may reinforce exclusion or disproportionate authority when its application disregards the legal standing and emotional well-being of particular family members. The proposed framework consequently treats religious commitment as a potential resource for resilience whose practical significance depends on the quality of relational interactions. This interpretation connects the normative objectives of Islamic law with the relational processes emphasized in contemporary family resilience scholarship without assuming a predetermined causal relationship.

The second dimension, *hifz al-nafs* (protection of life), concerns the preservation of physical safety, psychological security, and conditions necessary for individual well-being. Within family relationships, protection of life extends beyond preventing immediate physical harm to include responsiveness to emotional distress, access to appropriate health services, supportive communication, and protection against avoidable psychological injury. The World Health Organization (2022) emphasizes the importance of social environments, available services, and supportive relationships in understanding mental health. This perspective suggests that family resilience should incorporate practices through which household members recognize distress, communicate without intimidation, coordinate caregiving, and seek professional assistance when circumstances require it.

Psychological security is particularly significant because the ability to express concerns, acknowledge vulnerability, and participate in family decisions depends partly on whether individuals experience their relational environment as safe. Families characterized by supportive communication may possess greater opportunities to negotiate difficulties and respond to changing responsibilities. Nevertheless, psychological safety cannot be reduced to the absence of overt conflict. Silence may indicate unresolved fear or unequal authority rather than genuine agreement. Similarly, expectations of family harmony should not justify tolerating harmful relationships or preventing individuals from accessing external assistance. The proposed framework therefore interprets *hifz al-nafs* through substantive protection rather than the preservation of household unity at any cost.

This interpretation also establishes an important boundary between familial responsibilities and institutional obligations. Families can provide emotional support, practical care, and assistance in accessing services, but they cannot reasonably be expected to replace professional mental health care, protective institutions, or adequate social support systems. The capacity to respond to serious psychological or physical needs is shaped by economic resources, service availability, and broader structural conditions. Consequently, family resilience must be understood as a relational capacity supported or constrained by institutional environments rather than as an exclusively internal household achievement.

The third dimension, *hifz al-'aql* (protection of intellect), introduces intellectual development, critical reasoning, and adaptive learning into the understanding of Muslim family resilience. Intellectual protection should not be restricted to formal educational attainment, since families continually encounter circumstances requiring the evaluation of information, negotiation of competing perspectives, and development of new competencies. Contemporary transformations in communication and digital technology illustrate the importance of intellectual adaptability within family relationships. As digital platforms increasingly influence education, social participation, and access to information, households face the challenge of balancing technological opportunities with age-appropriate safeguards, privacy, and psychological well-being.

The OECD (2021) documents the complexity of risks associated with children's participation in digital environments, demonstrating the limitations of approaches based exclusively on unrestricted access or comprehensive prohibition. Within the proposed framework, *hifz al-'aql* supports the development of digital literacy, critical evaluation of online information, reflective communication, and collaborative responses to technological change. Parents and caregivers remain responsible for appropriate protection, but children and younger family members may also possess forms of technological knowledge relevant to family adaptation. Such differences can become opportunities for intergenerational learning when household relationships permit respectful dialogue rather than treating authority and expertise as necessarily identical.

Intellectual resilience also involves the ability to reconsider established practices when family circumstances change. Educational decisions, employment

transitions, parenting strategies, and responses to emerging social challenges frequently require the revision of earlier assumptions. A family capable of discussing disagreements and learning from new information may be better positioned to formulate adaptive responses. However, this relationship remains a conceptual proposition requiring empirical examination. The significance of *hifz al-'aql* lies in its normative support for informed judgment, responsible learning, and the protection of intellectual development across generations.

The fourth dimension, *hifz al-nasl* (protection of lineage), provides a foundation for understanding intergenerational responsibility and the continuity of family welfare. Although the protection of lineage has traditionally been associated with lawful descent, kinship, and the preservation of family relationships, its relevance to contemporary resilience can be examined through the broader conditions necessary for successive generations to flourish. These include access to education, health care, emotional support, stable relationships, and opportunities for meaningful participation in family life. UNICEF (2024) highlights the long-term implications of contemporary structural conditions for children's futures, reinforcing the importance of examining family welfare across generations.

An intergenerational interpretation of *hifz al-nasl* also recognizes that family responsibility extends beyond children to include older relatives, persons with disabilities, and members whose care needs change over time. Family continuity should not be measured solely through biological reproduction or the preservation of formal household structures. Rather, its substantive significance lies partly in whether family relationships and available institutions support the dignity, development, and protection of dependents. This perspective encourages attention to equitable caregiving arrangements and the distribution of responsibilities across family members.

Children's participation constitutes another important consideration. Protecting younger generations does not require treating children exclusively as passive recipients of adult decisions. Developmentally appropriate participation may contribute to a more responsive understanding of children's needs, educational experiences, and psychological circumstances. At the same time, children's participation must remain compatible with their evolving capacities and the protective responsibilities of caregivers. The proposed framework consequently conceptualizes intergenerational resilience as an interaction between continuity, care, participation, and the protection of future opportunities.

The fifth dimension, *hifz al-mal* (protection of wealth), addresses the economic conditions supporting family stability and adaptive capacity. Financial resources influence access to housing, education, nutrition, health care, and other essential dimensions of well-being. Nevertheless, economic resilience should not be reduced to household income or accumulated assets. The distribution of financial decision-making authority, transparency in resource management, recognition of unpaid caregiving, and equitable access to property also shape whether available resources contribute to shared family welfare.

Economic uncertainty provides an important context for understanding the relevance of this dimension. Income loss, employment instability, unexpected

health expenditures, and changes in caregiving responsibilities may require households to reorganize spending, employment arrangements, and long-term priorities. Gayatri and Irawaty (2022), in examining family resilience during the COVID-19 pandemic, provide a relevant illustration of how economic, social, and emotional challenges intersect. From a *maqasid*-oriented perspective, financial resilience therefore involves coordinated adaptation and ethical resource management rather than merely individual thrift or income maximization.

The normative significance of *hifz al-mal* also requires examining power relations within household economic arrangements. Shared financial decisions cannot be assumed equitable when particular family members lack access to information, control over their own property, or meaningful opportunities to participate. Similarly, unequal recognition of paid employment and unpaid domestic responsibilities may obscure the actual contributions sustaining family welfare. A comprehensive interpretation of wealth protection must consequently account for individual entitlements, reciprocal obligations, and the distribution of economic vulnerability. Financial stability becomes relevant to resilience not simply because resources are available, but because their management supports dignity, security, and sustainable family functioning.

Although these five objectives provide distinct analytical perspectives, their relationships should not be understood as isolated or mechanically sequential. Family experiences frequently involve overlapping normative concerns and interacting relational processes. Economic insecurity may increase emotional distress and complicate communication, while constructive family dialogue may improve the coordination of financial responses. Digital literacy may support intellectual development and help reduce certain psychological risks, while emotional security may enable family members to express disagreement and seek information. Shared spiritual meaning may strengthen solidarity, but its practical contribution depends on reciprocal respect and the absence of coercion.

These potential relationships indicate that Muslim family resilience is more appropriately conceptualized through interconnected processes than through a linear progression from religious commitment to successful family outcomes. Walsh (2021) emphasizes the systemic and dynamic character of family resilience, providing a theoretical basis for understanding how beliefs, organizational arrangements, and communication processes may interact during periods of transition. Within the present framework, *Maqasid al-Shariah* offers normative criteria for identifying valued interests, while family resilience scholarship provides concepts for examining the relational processes through which those interests might be supported. The relationship between the two remains interpretive and theoretical rather than empirically demonstrated.

The framework also requires attention to contextual variation. Legal jurisdiction, local cultural practices, socioeconomic position, migration, household composition, and access to public services can substantially influence the opportunities available for family adaptation. A particular relational practice may produce different consequences depending on the broader circumstances in which it occurs. For example, shared financial consultation may provide limited protection when one spouse lacks legally recognized control over relevant assets,

while family dialogue cannot independently resolve difficulties arising from inaccessible education, discriminatory institutions, or inadequate social protection.

Recognizing these structural conditions prevents family resilience from being interpreted exclusively as a matter of individual morality or household determination. Families may demonstrate considerable commitment, cooperation, and adaptability while continuing to experience vulnerabilities beyond their direct control. A systems-sensitive understanding therefore recognizes both internal relational resources and external institutional conditions. It also avoids assuming that all Muslim families possess identical structures, interpret Islamic legal concepts uniformly, or encounter the same developmental challenges.

The integration of these dimensions produces several theoretical propositions for subsequent empirical investigation. First, perceived relational fairness may help explain the association between shared religious commitments and family well-being. Second, psychological safety may condition the relationship between communication and adaptive problem-solving. Third, financial transparency and equitable caregiving arrangements may jointly shape household responses to economic disruption. Fourth, supportive digital parenting may connect intellectual development with the protection of children's psychological and social well-being. Fifth, access to institutional and community resources may influence whether families can translate ethical commitments into sustainable practices.

These propositions are not established findings or confirmed causal relationships. They constitute theoretically derived expectations that require examination through culturally sensitive qualitative inquiry, longitudinal research, or mixed-method approaches. Subsequent investigation should distinguish normative commitments from observable family practices, identify possible alternative explanations, and remain open to evidence that challenges the proposed relationships. This distinction is essential to preventing the conceptual framework from being treated as an empirically validated explanation before appropriate testing has been undertaken.

The resulting framework contributes to contemporary Islamic family studies by reconceptualizing the *sakinah* family as an ethically grounded and contextually adaptive relational system. Its theoretical significance lies in connecting the protective objectives of Islamic law with multidimensional family resilience without reducing religious principles to psychological variables or interpreting family well-being solely through normative conformity. In this formulation, spiritual responsibility, psychological security, intellectual adaptability, intergenerational care, and economic justice constitute interconnected areas of concern whose realization depends on relational practices and broader institutional conditions.

Accordingly, the integration of *Maqasid al-Shariah* and family resilience scholarship provides a conceptual approach for evaluating Muslim family well-being through the interaction of ethical objectives, adaptive processes, and contextual opportunities. Rather than defining the *sakinah* family exclusively through the absence of conflict or the preservation of conventional household

roles, the proposed framework emphasizes the continuing capacity of family relationships to protect dignity, negotiate change, distribute responsibilities fairly, and respond constructively to adversity. Its contribution remains theoretical, but it establishes a structured foundation for future research examining how Islamic ethical commitments may relate to sustainable and inclusive family resilience.

Implications for Counseling, Education, and Policy

The framework may inform premarital learning programs that invite participants to discuss expectations about money, emotional labor, caregiving, digital privacy, extended family, and conflict resolution. In counseling, the five objectives can function as prompts for assessment, provided practitioners recognize rights and safety as prior considerations and do not use religious ideals to compel reconciliation. In policy, a multidimensional interpretation implies that family support should link education, health, livelihoods, child protection, and access to justice. Programs should evaluate not only participation or reported harmony but also whether participants gain meaningful support and decision-making opportunities. The framework is therefore potentially useful across individual, community, and institutional settings, although its effectiveness cannot be assumed without evaluation.

The second conceptual synthesis proposes that Muslim family resilience can be organized through five interconnected maqasid-based dimensions: spiritual-ethical resilience, physical and psychological resilience, intellectual-adaptive resilience, intergenerational resilience, and economic resilience. Each dimension represents a theoretically derived application of the classical objectives of Islamic law to contemporary family circumstances. Rather than functioning independently, these dimensions interact through family communication, shared decision-making, emotional support, and the mobilization of internal and external resources. This multidimensional interpretation is consistent with systems-oriented approaches to family resilience, which recognize that adaptive functioning emerges through relationships among family processes and their surrounding social environments (Walsh, 2021). The proposed framework therefore treats Maqasid al-Shariah as an integrated ethical orientation for strengthening family capabilities.

Spiritual-ethical resilience, associated with hifz al-din, refers to the role of religious meaning, moral responsibility, and shared ethical commitments in guiding family relationships. Religious values may provide family members with interpretive resources for understanding adversity, maintaining hope, and developing compassionate responses to interpersonal challenges. However, the contribution of spirituality to resilience depends on how religious principles are interpreted and practiced within family relationships. Spiritual commitments that encourage consultation, fairness, and mutual support may strengthen adaptive family functioning, whereas interpretations that legitimize domination or suppress legitimate needs may undermine family well-being. Accordingly, spiritual resilience is conceptualized not merely through religious observance but through the practical realization of justice, compassion, and responsible conduct.

Physical and psychological resilience, grounded in hifz al-nafs, emphasizes

the protection of family members' safety, health, emotional well-being, and personal dignity. Its relationship with hifz al-'aql further highlights the importance of education, critical thinking, digital literacy, and constructive problem-solving. Contemporary Muslim families increasingly navigate challenges involving technology-mediated communication, educational transitions, and competing social expectations. The proposed framework suggests that resilience develops when families strengthen emotional communication, provide opportunities for learning, and cultivate adaptive decision-making. Intellectual development and psychological security are thus mutually reinforcing dimensions rather than separate family objectives. This interpretation places individual flourishing alongside collective welfare as a central consideration in Islamic family resilience.

Intergenerational resilience, associated with hifz al-nasl, extends the meaning of family continuity beyond biological reproduction and formal marital preservation. It encompasses responsible parenting, child protection, ethical education, intergenerational relationships, and the transmission of constructive social values. Simultaneously, economic resilience, connected with hifz al-mal, concerns financial responsibility, equitable access to family resources, sustainable livelihood strategies, and the management of economic uncertainty. These dimensions interact because economic insecurity may influence parenting practices, educational opportunities, and relational stability. Conversely, supportive family relationships may facilitate cooperation in managing financial difficulties. Integrating intergenerational and economic considerations therefore provides a broader understanding of family sustainability, emphasizing both the continuity of family relationships and the substantive well-being of present and future generations.

The resulting conceptual contribution is an Integrated Maqasid-Based Sakinah Family Resilience Framework, in which Islamic legal objectives provide normative guidance while relational processes function as potential mechanisms connecting these objectives with family well-being. Shared ethical commitments, equitable responsibility, constructive communication, adaptive problem-solving, and access to social support are proposed as interconnected pathways through which families may develop resilience. The framework also recognizes that socioeconomic conditions, cultural expectations, legal protections, and digital environments influence the realization of these pathways. Thus, the second research question is addressed through a theoretically integrated model that links religious principles with multidimensional family capabilities. Its contribution lies in specifying these relationships as propositions for further investigation rather than claiming that their effectiveness has already been empirically demonstrated.

Practical Considerations for Measuring Family Resilience

Any future instrument derived from this framework must distinguish the aspirational language of maqasid from the experience of family members. Respondents could be asked about the availability of practical support, participation in important decisions, access to education, treatment during disagreement, and capacity to recover from disruption. The five dimensions should not automatically be represented by one aggregate score: an apparently

strong financial profile could obscure serious deficits in safety or relational respect. Researchers could therefore report dimension-specific results and test whether their measurement structure is supported across socioeconomic and cultural groups. Ethical research procedures would require voluntary participation, confidential handling of information, age-appropriate interviewing, and clear boundaries between academic inquiry and family dispute resolution. Comparison across households should avoid ranking family worth or religious virtue. Instead, its purpose should be to identify protective practices, unmet needs, and social conditions that shape opportunities for wellbeing. Such operationalization would make an abstract theological framework open to constructive scrutiny while retaining its commitment to dignity.

A Multilevel Model of Shared Responsibility

The proposed framework also suggests that resilience interventions require differentiated responsibilities. At the individual level, members can develop reflective judgment and respectful communication. At the relational level, families can negotiate expectations, acknowledge caregiving, and establish fair processes for making decisions. At the community level, religious organizations and educational institutions can offer supportive learning environments and refer families to relevant services. At the institutional level, legal protections, accessible health care, social protection, and reliable educational opportunities become crucial resources. These levels cannot substitute for one another: private communication does not remedy a systemic service gap, just as a policy entitlement may offer little benefit when access is practically blocked. The notion of maslahah can contribute an overarching ethical question about the extent to which arrangements promote substantive welfare without sacrificing vulnerable people. This approach acknowledges the moral agency of family members while refusing to locate responsibility for every structural challenge solely inside the household.

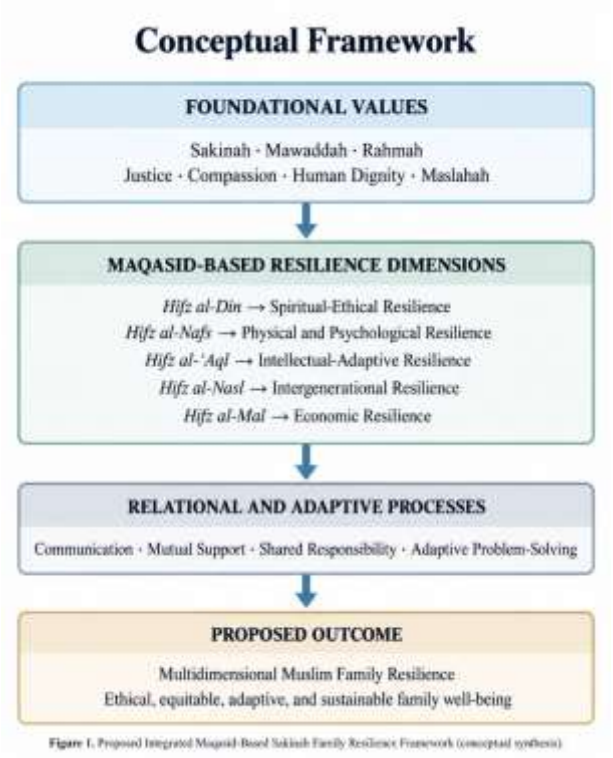
Addressing Counterarguments and Conceptual Risks

A possible objection is that integrating family systems research with maqasid reasoning imports a social-scientific vocabulary that may obscure Islamic legal specificity. This concern deserves consideration because psychological adaptability and normative rightness are not interchangeable. The framework therefore assigns distinct roles to its sources: maqasid offers criteria for ethical assessment, whereas resilience theory offers hypotheses about adaptive processes. Neither automatically validates the other. Another objection is that emphasizing justice and self-development could weaken familial solidarity. Yet solidarity built on unexamined sacrifice may be fragile, particularly when some members lack a meaningful voice. Relational justice can instead be understood as a condition for sustainable commitment. Finally, the fivefold framework risks appearing exhaustive despite the diversity of Muslim family experiences. The model should remain provisional and revisable; researchers may identify additional mediating factors, overlapping objectives, or contextual variations that require different configurations. These limitations do not negate its value but define the conditions

under which it can be responsibly developed.

An Agenda for Comparative Research

Comparative studies can investigate how families in urban and rural settings, distinct legal systems, or varied economic circumstances interpret sakinah and translate religious commitments into concrete care. Longitudinal designs could investigate whether family responses to stress change following major transitions such as relocation, parenting, job loss, or the care of older relatives. Qualitative interviews may reveal what respondents themselves regard as protection and dignity, while carefully designed surveys could examine proposed associations between perceived fairness, communication, and multidimensional wellbeing. Researchers should also investigate negative cases in which religiously framed practices are not experienced as supportive and positive cases where family solidarity is maintained through flexible arrangements. Such comparisons would help clarify whether the five dimensions capture common ethical concerns while allowing their lived expressions to differ. The strongest outcome would not be a universal prescription but a clearer understanding of where the framework is useful, where it is insufficient, and what practical support families identify as necessary.



CONCLUSIONS

The distinctive contribution of this article is to specify how a normative vocabulary of family flourishing might be translated into a set of relational mechanisms and testable propositions. The five maqasid dimensions give substantive direction to protection; the resilience processes explain how families

might mobilize care and respond to adversity; contextual analysis highlights the conditions under which this translation may fail. This is a conceptual achievement, not evidence that one model outperforms another in practice. Because the study is a literature-based synthesis, it does not establish causal effects, estimate how common particular family practices are, or justify uniform policy prescriptions across different legal and cultural settings. Future inquiry should include the voices of women, men, children, older adults, and differently situated families and should attend carefully to divergence between externally reported harmony and members' own experiences of wellbeing.

This study reconceptualizes the sakinah family through the perspective of Maqasid al-Shariah, offering a broader understanding of Muslim family well-being in response to the multidimensional challenges of contemporary society. Addressing the first research question, the conceptual synthesis suggests that sakinah should not be understood exclusively as marital tranquility, household harmony, or the preservation of family stability, but rather as a dynamic ethical and relational process encompassing justice, mutual responsibility, human dignity, emotional security, and adaptive capacity. The integration of sakinah, mawaddah, and rahmah with maqasid-oriented reasoning demonstrates how Islamic family values can be interpreted beyond formal religious obligations toward the substantive realization of individual and collective well-being.

Within this reconceptualization, family resilience is not determined solely by the continuity of marital relationships but by the capacity of family members to maintain equitable, compassionate, and supportive relationships while responding constructively to socioeconomic pressures, technological transformations, psychological vulnerabilities, and changing social expectations. Consequently, the sakinah family is conceptualized as an ethical and adaptive institution in which religious commitments, relational justice, and human flourishing constitute interconnected foundations of sustainable family life.

Addressing the second research question, this study proposes an Integrated Maqasid-Based Sakinah Family Resilience Framework that connects the five fundamental objectives of Islamic law with multidimensional family resilience. The framework associates hifz al-din with spiritual-ethical resilience, hifz al-nafs with physical and psychological resilience, hifz al-'aql with intellectual-adaptive resilience, hifz al-nasl with intergenerational resilience, and hifz al-mal with economic resilience. These dimensions are interconnected through relational and adaptive processes, including constructive communication, mutual support, shared responsibilities, equitable decision-making, and collaborative problem-solving.

The principal theoretical contribution of this study lies in positioning Maqasid al-Shariah not merely as a normative framework for preserving family institutions but as an integrative ethical foundation for understanding the conditions and processes that may strengthen Muslim family resilience. By connecting Islamic legal philosophy with contemporary family resilience theory, the proposed framework extends the conceptual boundaries of Islamic family law and offers an interdisciplinary perspective on family protection, justice, and sustainable well-being.

The findings have potential implications for the development of Islamic family law scholarship, premarital education, family counseling, conflict resolution, and family protection policies that prioritize dignity, justice, emotional security, and socioeconomic well-being. Nevertheless, this study is limited by its qualitative literature-based design, which does not provide empirical verification of the relationships proposed within the conceptual framework. Furthermore, variations in cultural traditions, legal systems, socioeconomic circumstances, and interpretations of Islamic family norms may influence the framework's applicability across different Muslim societies.

Future research should therefore examine its conceptual relevance and practical applicability through comparative studies, qualitative field investigations, and quantitative validation involving diverse Muslim family populations. Particular attention should be directed toward identifying the mechanisms through which maqasid-oriented values influence family adaptability, relational justice, and intergenerational well-being. Ultimately, this study contributes to the ongoing development of Islamic family law by advancing an understanding of the sakinah family as a multidimensional, ethically grounded, and contextually responsive framework for strengthening Muslim family resilience in contemporary society.

REFERENCE

Al Haqiqi, M. J., Salim, A. J., & Santoso, L. (2024). Enhancing family resilience in Society 5.0: A study from Islamic psychology and Maqashid Shari'ah perspective. Sakina: Journal of Family Studies, 8(3), 400–416. https://doi.org/10.18860/jfs.v8i3.10917

Braun, V., & Clarke, V. (2021). Thematic analysis: A practical guide. SAGE Publications. https://us2.sagepub.com/en-us/nam/thematic-analysis/book248481

Gayatri, M., & Irawaty, D. K. (2022). Family resilience during COVID-19 pandemic: A literature review. The Family Journal, 30(2), 132–138. https://doi.org/10.1177/10664807211023875

Lin-Lewry, M., Nguyen, C. T. T., Huda, M. H., Tsai, S.-Y., Chipojola, R., & Kuo, S.-Y. (2024). Effects of digital parenting interventions on self-efficacy, social support, and depressive symptoms in the transition to parenthood: A systematic review and meta-analysis. International Journal of Medical Informatics, 185, 105405. https://doi.org/10.1016/j.ijmedinf.2024.105405

Musarrofa, I., & Muttaqin, H. (2024). Maqasid Sharia Jasser Auda theory: Systems approach to Islamic family law in the digital era. Al-Hurriyah: Jurnal Hukum Islam, 9(2), 194–208. https://doi.org/10.30983/al-hurriyah.v9i2.8979

Musarrofa, I., Muttaqin, H., & Amaliyah, R. (2024). The problems of Islamic family law in the digital era and its relevance to renewal of the Compilation of Islamic Law. Jurnal Hukum Islam, 22(1), 89–124.

https://doi.org/10.28918/jhi_v22i1_4

Ningsih, L. A. P., & Azis, N. A. (2022). Konsep keluarga sakinah M. Quraish Shihab dalam resiliensi keluarga di masa pandemi COVID-19. Sakina: Journal of Family Studies, 6(4). https://doi.org/10.18860/jfs.v6i4.2630

OECD. (2021). Children in the digital environment: Revised typology of risks (OECD Digital Economy Papers No. 302). OECD Publishing. https://doi.org/10.1787/9b8f222e-en

Opie, J. E., Esler, T. B., at al. (2024). Universal digital programs for promoting mental and relational health for parents of young children: A systematic review and meta-analysis. Clinical Child and Family Psychology Review, 27, 23–52. https://doi.org/10.1007/s10567-023-00457-0

Page, M. J., McKenzie, J. E., Bossuyt, P. M., Boutron, I., Hoffmann, T. C., Mulrow, C. D., et al. (2021). The PRISMA 2020 statement: An updated guideline for reporting systematic reviews. BMJ, 372, n71. https://doi.org/10.1136/bmj.n71

Rasidin, M., Sidqi, I., Witro, D., & Busni, D. (2023). New marriage agreement: Maqashid Sharia-based marriage agreement model as a solution to strengthen family resilience. Al-Ulum, 23(2). https://doi.org/10.30603/au.v23i2.3328

Tetlow, S., Wallace, C., Thomas, M., Filipponi, T., Pontin, D., & Livingstone, A. (2024). A systematic review of the use of the concept family resilience in interventions with families with children and young people. Public Health Nursing, 41, 346–355. https://doi.org/10.1111/phn.13287

UN Women & United Nations Department of Economic and Social Affairs. (2023). Progress on the Sustainable Development Goals: The gender snapshot 2023. https://data.unwomen.org/publications/progress-sustainable-development-goals-gender-snapshot-2023

UNICEF. (2021). The state of the world's children 2021: On my mind—Promoting, protecting and caring for children's mental health. https://www.unicef.org/reports/state-worlds-children-2021

UNICEF. (2023). The state of the world's children 2023: For every child, vaccination. https://www.unicef.org/reports/state-worlds-children-2023

UNICEF. (2024). The state of the world's children 2024: The future of childhood in a changing world. https://www.unicef.org/reports/state-of-worlds-children/2024

Walsh, F. (2021). Family resilience: A dynamic systemic framework. In M. Ungar (Ed.), Multisystemic resilience: Adaptation and transformation in contexts of change (pp. 255–270). Oxford University Press.

https://doi.org/10.1093/oso/9780190095888.003.0015

Widiantini, N., & Fahmudin, M. (2024). Family guidance for sakinah: Building family harmony through Islamic values. Khazanah Pendidikan Islam, 6(3). https://doi.org/10.15575/kpi.v6i3.44636

World Health Organization. (2021). Violence against women prevalence estimates, 2018: Global, regional and national prevalence estimates for intimate partner violence against women and global and regional prevalence estimates for non-partner sexual violence against women. https://www.who.int/publications-detail-redirect/9789240022256

World Health Organization. (2022). World mental health report: Transforming mental health for all. https://www.who.int/publications/i/item/9789240049338